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Ernst Kapp
Buchbinderei & Papieren
Tübingen

THE
SIXTY-THIRD REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1902

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1903

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1. S. V.

2. G. E.

3. W.

4. J. E.

5. G. C.

6. W.

7. J. J.

8. L. J.

9. J. G.

10. H. A.

11. C. D.

12. L. W.

13. J. J.

14. F. S.

15. J. F.

16. M.

17. B.

18. K.

19. D.

20. J. G.

21. F. F.

22. J. S.

23. W.

24. H.

25. R.

26. F.

27. G.

28. H.

29. P.

30. J.

198

European Missionaries

of the Basel German Evangelical Mission.

Corrected up to the 1st May 1903.

[The letter (m) after the names signifies "married", and the letter (w) "widower".

The names of unordained missionaries are marked with an asterisk.]

Name	Native Country	Date of active Service	Station
1. S. Walter (m)	Switzerland	1865	Vaniyankulam ¹⁾
2. G. Ritter (m)	Germany	1869	Mulki, S. Canara
3. W. Sikemeier (m)	Holland	1870	Mercara, Coorg
4. J. Hermelink (m)	Germany	1872	Mangalore, S. Can.
5. G. Grossmann (m)	Switzerland	1874	Kotagiri, Nilgiris
6. W. Lütze (m)	Germany	1875	Kaity, do.
7. J. B. Veil (m)*	do.	1875	Mercara, Coorg
8. L. J. Frohnmeyer (m)	do.	1876	Tellicherry, Malab.
9. J. G. Kühnle (m)	do.	1878	Palghat, do.
10. H. Altenmüller (m)*	do.	1878	Mangalore, S. Can.
11. C. D. Warth (m)	do.	1878	Guledgudd, S. M.
12. I. Weismann (m)	do.	1878	Chombala, Malabar
13. J. J. Jaus (m)	do.	1879	Calicut, do.
14. F. Stierlin (m)*	do.	1880	Mangalore, S. Can.
15. J. Fischer (m)	do.	1881	Anandapur, Coorg
16. M. Schaible (m)	do.	1883	Mangalore, S. Can.
17. B. Lüthi (m)	Switzerland	1884	do. do.
18. K. Hole (m)	Germany	1884	Cannanore, Malab.
19. D. Berli (m)	Switzerland	1885	Hubli, S. Mahratta
20. J. Gøtz (m)	Germany	1886	Basrur, S. Canara
21. F. Huber (m)*	Switzerland	1886	Mangalore, do.
22. J. Sieber (m)*	do.	1887	do. do.
23. W. Bader (m)	Germany	1888	Tellicherry, Malabar
24. H. Risch (m)	do.	1888	Honavar, N. Canara
25. R. Bosshardt (m)	Switzerland	1888	Codacal, Malabar
26. Fr. Volz (m)*	Germany	1888	Calicut, do.
27. G. Wieland (m)	do.	1889	Kaity, Nilgiris
28. H. Bretschneider (m)*	do.	1890	Mangalore, S. C.
29. Ph. Stier (m)	do.	1891	Coonoor, Nilgiris
30. J. Boas (m)*	do.	1891	Mangalore, S. C.

¹⁾ Stat. Ottapalam.

Name	Native Country	Date of active Service	Station
31. Tr. Lutz (m)	Switzerland	1892	Bettigeri, S. Mahr.
32. J. Bächle (m)	Germany	1893	Udipi, S. Canara
33. E. Hiller (m)	Australia	1893	Palghat, Malabar
34. P. Borel (m)	Germany	1894	Kasaragod, S. Can.
35. Chr. Fritz (m)	do.	1894	Dharwar, S. Mahr.
36. P. Sengle (m)	do.	1894	Codacal, Malabar
37. Tr. Reusch (m)	do.	1895	Dharwar, S. Mahr.
38. Joh. Knobloch (m)*	do.	1895	Calicut, Malabar
39. W. Stokes, M. B., C. M. ED. (m)*	India	1895	do. do.
40. R. Schilling (m)	Switzerland	1895	Chombala, do.
41. G. Fischer (m)	Germany	1896	Karkal, S. Canara
42. A. Schosser (m)	do.	1896	Udipi, do.
43. E. Lüthy (m)	Switzerland	1896	Guledgudd, S. M.
44. H. Kühner (m)*	Germany	1896	Calicut, Malabar
45. H. Eidenbenz (m)*	Switzerland	1896	Cannanore, do.
46. G. Renschler (m)	Germany	1897	Calicut. do.
47. Chr. Dürr (m)	do.	1897	Puttur, S. Canara
48. W. Spaich (m)	do.	1898	Udipi, do.
49. H. Stokes (m)*	India	1898	Mangalore, do.
50. M. Stuckert (m)*	Switzerland	1898	do. do.
51. Fr. Braun (m)	Germany	1898	Bijapur, S. Mahr.
52. Fr. Singer	do.	1898	Codacal, Malabar
53. W. Heckelmann*	do.	1898	Calicut, do.
54. A. Scheuer	do.	1899	Cannanore, do.
55. A. Beierbach (m)*	do.	1899	Mangalore, S. Can.
56. I. Pfeiderer (m)	do.	1899	do. do.
57. H. Haffner (m)*	do.	1899	Cannanore, Malab.
58. J. Maue (m)	do.	1899	Tellicherry, do.
59. H. Hofmann (m)*	do.	1900	Mangalore, S. Can.
60. P. Simpfendörfer (m)*	do.	1900	do. do.
61. W. Metzler	do.	1900	Hubli, S. Mahratta
62. E. Vogt	do.	1900	Dharwar, do.
63. A. Spring	do.	1900	Bettigeri, do.
64. N. Zerweck, Dr. ph. & med. (m)	do.	1901	do. do.
65. A. Grau	do.	1901	Dharwar, do.
66. J. Meyer, Dr. phil.	Switzerland	1901	Tellicherry, Mala.
67. Chr. Renz (m)*	Germany	1901	Calicut, do.
68. W. Bernhardt*	do.	1901	do. do.
69. J. Ruopp	do.	1901	Codacal, do.

Name	Native Country	Date of active Service	Station
70. M. Gekeler	Germany	1902	Mulki, S. Canara
71. R. Bunz	do.	1902	Mangalore, do.
72. W. Müller	do.	1902	Vaniyankulam, M.
73. J. Spieth	do.	1902	Hubli, S. Mahratta
74. Fr. Schweikhart	do.	1902	Bettigeri, do.
75. E. Bommer	do.	1902	Mercara, Coorg
76. H. Simon	do.	1902	Udipi, S. Canara
77. O. Fröhlich	do.	1903	Calicut, Malabar

Single Ladies.

78. Miss H. Krauss	Germany	1898	Mangalore, S. Can.
79. Miss A. Ehrensperger	Switzerland	1900	Calicut, Malabar
80. Miss J. Meyer	do.	1901	Mangalore, S. Can.
81. Miss J. Metzger	Germany	1902	Calicut, Malabar
82. Miss L. Müller	do.	1902	do. do.
83. Miss Marg. Beck	do.	1903	Mangalore, S. Can.
84. Miss E. Schneider	do.	1903	Calicut, Malabar

At Home.

85. J. A. Brasche (m)	Germany	1869	late of Udipi, S. C.
86. W. P. Schöenthal (m)*	do.	1870	do. Cannanore
87. J. Baumann (w)*	Switzerland	1874	do. Udipi, S. C.
88. K. Ernst (m)	Germany	1881	do. Dharwar
89. F. Eisfelder (m)	do.	1882	do. Guledgudd
90. G. Peter (w)	Switzerland	1885	do. Cannanore
91. A. Glattfelder (m)*	do.	1886	do. Mangalore
92. S. Stamm (m)*	do.	1891	do. Hubli
93. Th. Uber (m)	Germany	1892	do. Chombala
94. M. Breidenbach (m)	do.	1892	do. Mangalore
95. K. Mayer (m)	do.	1893	do. Bettigeri
96. A. Metz (m)	do.	1893	do. Guledgudd
97. Chr. Gebhardt (m)*	do.	1894	do. Palghat
98. J. Müller (m)	do.	1896	do. Udipi

Pensioned in India.

W. Stokes (m)	India	1860	Coonoor, Nilgiris
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Tabular View of Stations, Agents and

1st JANUARY

STATIONS	Established in the year	Approximate population within a station's area	Out-Stations *	Agents of the Mission								
				European Mission-aries		Native Agents						
				Brethren	Sisters	Pastors and Evangelists	Catechists and Assist Catechists	Colporteurs	Bible-women	Chr. School-masters	Chr. School-mistresses	Non-Christian School-masters
<i>I. South-Canara.</i>												
1. Mangalore . . .	1834	368000	6	15	18	3	11	1	4	24	14	20
2. Mulki . . .	1845	120000	6	2	2	3	5	0	0	10	4	5
3. Udipi . . .	1854	126200	8	6	4	3	8	0	2	22	3	6
4. Karkal . . .	1872	70000	4	2	1	0	3	0	0	6	3	1
5. Basrur . . .	1876	160000	5	2	1	0	4	1	0	3	1	4
6. Kasaragod . . .	1886	220000	6	1	1	1	9	1	0	14	4	18
7. Puttur . . .	1900	200000	0	2	1	1	2	0	0	0	0	0
		1264200	35	30	28	11	42	3	6	79	29	54
<i>II. Coorg.</i>												
8. Mercara . . .	1870	85657	3	2	2	0	4	0	0	2	0	0
9. Anandapur . . .	1853	88300	0	2	2	0	3	1	0	3	0	0
		173957	3	4	4	0	7	1	0	5	0	0
<i>III. S.-Mahratta.</i>												
10. Dharwar . . .	1837	33000	0	3	2	1	2	0	2	7	0	9
11. Hubli . . .	1839	530600	1	3	2	1	4	0	2	6	1	2
12. Bettigeri . . .	1841	290000	3	4	4	0	4	0	2	9	0	1
13. Guledgudd . . .	1851	300000	4	3	2	0	7	0	1	8	5	0
14. Bijapur . . .	1885	457000	0	3	1	0	2	0	0	7	0	4
15. Honavar . . .	1845	454490	4	1	1	1	3	1	2	3	0	1
		2065090	12	17	12	3	22	1	9	40	6	17
<i>IV. Malabar.</i>												
16. Cannanore . . .	1841	320000	4	5	2	2	5	3	4	12	5	8
17. Tellicherry . . .	1839	210000	3	4	3	3	5	1	4	16	4	19
18. Chombala . . .	1849	300000	6	2	2	0	6	2	2	9	7	6
19. Calicut . . .	1842	679500	6	9	9	2	10	2	5	24	9	18
20. Codacal . . .	1857	449290	7	4	2	1	7	3	2	15	5	4
21. Vaniyankulam . . .	1886	445500	4	2	1	0	6	1	2	7	0	11
22. Palghat . . .	1858	372000	4	2	2	1	6	3	2	9	1	5
		2776290	34	28	21	9	45	15	21	92	31	71
<i>V. Nilgiris.</i>												
23. Kaity . . .	1846	60000	12	3	3	0	12	0	2	30	2	1
24. Kotagiri . . .	1867	16000	8	1	1	1	3	0	2	7	2	0
		76000	20	4	4	1	15	0	4	37	4	1
Grand Total . . .		6355537	104	83	69	24	131	20	40	253	70	143
<i>Total of 1st January 1902.</i>												
			99	82	59	18	135	19	33	239	70	139

* Those places only, at which agents of the Mission are actually stationed, have been counted.

Churches of the B. G. E. Mission.

1903.

Native Church														
Total number of Church-members on 1st January 1902	Changes during the year under report										State of the Churches on 1st Jan. 1903		Catechumens	
	Decrease			Increase					Total of					
	Deaths	Excommunications	Departures	New Converts		Births	Re-admissions	Arrivals from other places	Net increase	Net decrease	Communicants	Total number of Church-members		
				Adults	Children									
2739	49	4	224	19	15	93	0	210	60	0	1685	2799	30	
824	12	1	67	16	3	28	1	58	26	0	436	850	23	
1775	33	3	174	34	33	62	5	158	82	0	1040	1857	46	
160	2	1	20	6	2	10	0	21	16	0	99	176	12	
115	1	0	48	0	0	9	0	56	16	0	67	131	0	
193	0	0	39	2	3	10	0	43	19	0	103	212	4	
45	0	0	9	0	0	1	0	19	11	0	35	56	0	
5851	97	9	581	77	56	213	6	565	230	0	3465	6081	115	
164	8	0	13	0	0	5	0	8	0	8	90	156	1	
228	12	0	23	0	2	2	1	19	0	11	116	217	8	
392	20	0	36	0	2	7	1	27	0	19	206	373	9	
230	7	0	55	5	7	9	3	43	5	0	132	235	7	
418	16	4	24	0	0	28	5	65	54	0	270	472	5	
571	5	0	52	1	10	26	6	46	32	0	279	603	5	
630	8	6	82	0	6	30	8	90	38	0	320	668	0	
56	0	0	26	2	1	3	0	17	0	3	28	53	5	
79	4	0	23	2	1	8	0	20	4	0	44	83	1	
1984	40	10	262	10	25	104	22	281	130	0	1073	2114	23	
1208	24	44	62	3	0	53	0	58	0	16	676	1192	10	
575	10	1	67	5	1	19	0	69	16	0	324	591	8	
521	4	4	34	5	3	18	5	13	2	0	219	523	7	
1815	60	0	210	14	6	67	5	141	0	7	1122	1808	22	
1377	25	17	158	17	17	47	2	127	10	0	669	1387	22	
170	0	0	34	8	1	6	0	19	0	0	94	170	8	
431	19	1	44	3	0	10	0	63	12	0	248	443	36	
6097	142	67	609	55	28	220	12	490	17	0	3352	6114	113	
434	19	4	35	13	7	25	2	50	39	0	261	473	21	
300	10	0	33	4	3	16	1	33	14	0	151	314	4	
734	29	4	68	17	10	41	3	83	53	0	412	787	25	
15058	328	90	1556	159	121	585	44	1446	411	0	8508	15469	285	
14696	382	67	1572	182	102	567	51	1470	358	0	8134	15054	464	

Abstract showing the Contributions of the the Mission

in

Stations	Regular Church Contributions			Sunday Collections towards Church Expenses			Collections and Donations towards the Mission-work			Collections and Donations towards the Poor-funds		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
<i>I. South-Canara.</i>												
Mangalore	1053	7	5	579	8	0	159	0	10	446	15	5
Mulki	153	12	10	88	7	0	57	1	9	74	14	6
Udipi-Malpe	318	13	0	154	5	3	17	8	4	216	13	2
Karkal	48	15	0	16	4	0	4	15	10	17	5	5
Basrur-Kundapur	45	5	4	18	1	8	14	0	10	13	2	4
Kasaragod	87	4	6	43	1	8	12	1	9	43	14	1
Puttur	18	0	0	30	0	0	11	0	0	—	—	—
	1725	10	1	929	11	7	275	13	4	813	0	11
<i>II. Coorg.</i>												
Mercara	90	5	0	107	6	2	25	10	10	22	9	0
Anandapur	60	6	0	20	2	0	41	15	9	20	5	2
	150	11	0	127	8	2	67	10	7	42	14	2
<i>III. S-Mahratta.</i>												
Dharwar	72	0	10	52	15	1	29	4	2	34	10	0
Hubli	128	3	6	73	6	10	30	11	3	55	9	7
Bettigeri-Gadag	134	11	6	78	14	9	21	9	0	45	15	7
Guledgudd	116	3	3	48	10	1	11	5	11	51	11	5
Bijapur	18	4	6	20	1	5	51	14	6	11	1	3
Honavar-Karwar	36	11	6	21	2	1	4	6	0	19	11	0
	506	3	1	295	2	3	149	2	10	218	10	10
<i>IV. Malabar.</i>												
Cannanore	584	0	0	146	0	0	186	5	8	363	2	2
Tellicherry, Nettur	317	6	2	97	1	11	133	11	1	151	5	3
Chombala-Mahé	207	8	0	84	1	9	118	4	10	123	8	7
Calicut	841	6	0	218	14	0	190	0	0	385	0	0
Codacal	459	12	0	112	15	5	76	8	5	40	4	9
Vaniyankulam	102	4	0	31	9	7	10	12	7	39	9	0
Palghat	208	8	0	52	2	0	62	13	3	151	8	7
	2720	12	2	742	12	8	778	7	10	1254	6	4
<i>V. Nilgiris.</i>												
Kaity	169	8	2	74	13	5	74	6	6	47	11	2
Kotagiri	125	7	9	54	4	0	66	6	9	51	0	11
	294	15	11	129	1	5	140	13	3	98	12	1
Grand Total...	5398	4	3	2224	4	1	1411	15	10	2427	12	4

Churches towards their Church Expenses, and the Poor

1902.

Collection
and
Donations
towards the
Poor-people

Rs. As. P.

446 15 5
74 14 5
216 13 2
17 5 5
15 2 4
45 14 1
— — —
816 0 11

Rs. As. P.

22 0 0
20 0 0
42 14 2

Rs. As. P.

54 10 0
53 9 7
45 13 3
51 11 3
17 1 0
19 11 9

Rs. As. P.

216 10 10
8 36 2
151 0 0
120 8 7
265 0 0
40 0 0
28 9 9
151 8 7

Rs. As. P.

1254 6 4
47 11 2
51 0 11
96 12 4

Rs. As. P.

3427 12 4

Special Collections for Orphanages			Special Collections for the Malabar Widow-fund			Collections for Bible Societies			Special Collections for local purposes			Total		
Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
42	2	1	—	—	—	20	15	9	355	11	7	2657	13	1
12	14	10	—	—	—	8	14	0	4	0	0	400	0	11
16	11	10	—	—	—	24	2	9	28	11	2	777	1	6
3	0	0	—	—	—	2	14	0	59	1	0	152	7	3
1	14	0	—	—	—	4	10	1	12	0	0	109	2	3
9	7	6	—	—	—	8	5	0	122	0	11	326	3	5
5	0	0	—	—	—	5	0	0	30	0	0	99	0	0
91	2	3	—	—	—	74	13	7	611	8	8	4521	12	5
10	6	5	—	—	—	21	10	6	—	—	—	277	15	11
—	—	—	—	—	—	6	0	0	—	—	—	148	12	11
10	6	5	—	—	—	27	10	6	—	—	—	426	12	10
10	0	0	—	—	—	—	—	—	—	—	—	198	14	1
5	14	0	—	—	—	18	0	0	82	0	0	393	13	2
14	11	2	—	—	—	9	3	6	—	—	—	305	1	6
—	—	—	—	—	—	—	—	—	9	0	0	236	14	8
—	—	—	—	—	—	19	6	0	—	—	—	120	11	8
0	8	0	—	—	—	5	12	0	—	—	—	88	2	7
31	1	2	—	—	—	52	5	6	91	0	0	1343	9	8
15	0	0	15	0	0	33	2	4	—	—	—	1342	10	2
16	0	0	15	0	0	27	7	6	—	—	—	757	15	11
9	0	0	15	0	0	25	6	0	16	0	0	598	13	2
20	0	0	36	0	0	55	12	0	50	0	0	1797	0	0
—	—	—	10	0	0	22	13	0	—	—	—	722	5	7
2	0	0	7	0	0	11	9	0	5	4	0	210	0	2
8	0	0	5	0	0	6	0	0	5	0	0	498	15	10
70	—	—	103	—	—	182	1	10	76	4	—	5927	12	10
23	15	1	—	—	—	21	8	8	61	4	9	473	3	9
24	0	0	—	—	—	23	3	0	14	13	0	359	3	5
47	15	1	—	—	—	44	11	8	76	1	9	832	7	2
250	8	11	103	0	0	381	11	1	854	14	5	13052	6	11

Table of Schools of the Basel

1st JANUARY

STATIONS	Number of Schools	Pupils in Schools for Christians						
		Training and Boarding Schools					Day Schools	
		Theological Schools	Training Schools	Middle and High Schools	Boys' Orphanages	Girls' Orphanages	Primary Classes	Middle and High School Classes
<i>I. South-Canara.</i>								
1. Mangalore	18	8	12	0	0	75	474	37
2. Mulki	8	0	0	0	0	0	280	0
3. Udipi	10	0	4	40	101	0	415	126
4. Karkal	5	0	0	0	0	0	59	0
5. Basrur-Kundapur	2	0	0	0	0	0	0	0
6. Kasaragod	11	0	0	0	0	0	0	0
	54	8	16	40	101	75	1228	163
<i>II. Coorg.</i>								
8. Mercara	1	0	0	0	0	0	28	0
9. Anandapur (Ammatti)	1	0	0	0	28	16	26	0
	2	0	0	0	28	16	54	0
<i>III. Southern Mahratta.</i>								
10. Dharwar	4	0	0	49	0	0	46	0
11. Hubli	3	0	0	0	0	0	114	0
12. Bettigeri-Gadag	5	0	0	0	66	0	103	0
13. Guledgudd	6	0	0	0	0	79	66	0
14. Bijapur	4	0	0	0	0	0	0	0
15. Honavar	3	0	0	0	0	0	0	0
	25	0	0	49	66	79	329	0
<i>IV. Malabar.</i>								
16. Cannanore	5	0	0	0	0	0	168	49
17. Tellicherry	10	8	6	58	0	0	140	28
18. Chombala (Mahé)	6	0	0	0	0	106	67	10
19. Calicut	9	0	0	0	0	0	202	59
20. Codacal	8	0	0	0	100	0	274	21
21. Vaniyankulam	3	0	0	0	0	0	0	0
22. Palghat	5	0	0	0	0	0	37	0
	46	8	6	58	100	106	888	167
<i>V. Nilgiris.</i>								
23. Kaity	27	1	10	22	49	0	61	7
24. Kotagiri	6	0	0	0	0	38	24	14
	33	1	10	22	49	38	85	21
Grand Total...	160	17	32	169	344	314	2584	351
Total of 1st January 1902	157	18	23	154	345	311	2640	300

German Evangelical Mission.

1903.

Schools for Non-Christians		Total of Pupils under instruction				Total	Infant Schools	Sunday Schools
Primary Classes	Middle and High School Classes	Boys		Girls				
		Christians	Non-Christians	Christians	Non-Christians			
553	96	280	511	275	114	1180	34	60
0	41	72	196	118	10	396	0	0
30	37	284	304	120	45	753	0	0
176	0	15	153	13	54	235	0	16
251	0	8	183	8	52	251	0	0
672	55	21	557	19	130	727	0	16
1682	229	680	1904	553	405	3542	34	92
0	0	10	5	13	0	28	0	0
4	0	43	3	27	1	74	3	0
4	0	53	8	40	1	102	3	0
61	172	110	185	21	12	328	0	80
114	0	42	149	30	7	228	0	0
172	0	110	175	53	3	341	0	150
150	0	32	123	111	29	295	0	50
344	0	6	266	2	70	344	0	0
102	0	0	83	2	17	102	0	12
943	172	300	981	219	138	1638	0	292
243	42	111	262	99	30	502	42	238
381	319	159	659	50	72	940	0	226
380	25	43	363	158	24	588	0	0
644	363	213	775	174	106	1268	0	175
271	0	290	206	157	13	666	40	216
264	107	15	296	21	39	371	0	40
209	64	36	226	32	16	310	0	45
2392	920	867	2787	691	300	4645	82	940
633	16	105	609	42	43	799	0	153
128	0	29	125	50	0	204	0	72
761	16	134	734	92	43	1003	0	225
5782	1337	2034	6414	1595	887	10930	119	1549
5314	1234	1928	5987	1536	888	10339	189	1515

Detailed Table of Stations, Out-stations, and Agents.

1st January 1903.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
1. Mangalore. Balmatha, Ullal, Jeppu, Bockapatna, Bolma, Bantwal, Amyambala.	<p><i>a) Pastoral</i></p> <p>Rev. M. Schaible, <i>in charge of station, Native Church, Chairman of the District Committee</i></p> <p>Rev. B. Lüthi, <i>Mission work in the town, literary work and schools</i></p> <p>Rev. W. Spaich, <i>itin.</i></p> <p>Miss J. Meyer, <i>Zenana work and Girls' Home</i></p> <p><i>b) Educational</i></p> <p>Rev. J. Hermelink, <i>Theol. Seminary, Bible Revision, Dist. Insp. of Schools</i></p> <p>Rev. I. Pfeiderer, <i>High School</i></p> <p>Miss E. Kaundinya, <i>Brahmin Girls' School</i></p> <p>Miss H. Krauss, <i>Congr. Girls' School and Female Training School</i></p> <p><i>c) Mercantile</i></p> <p>Mr. H. Altenmüller, <i>Genl. Agent & Treasurer</i></p> <p>" F. Huber, <i>Book-Depôt.</i></p> <p>" J. Sieber, <i>M. M.-Br.</i></p> <p>" H. Hofmann, "</p> <p><i>d) Industrial</i></p> <p>Mr. F. Stierlin, <i>Weav. Est.</i></p> <p>" H. Bretschneider, <i>Kudroli Tile-Works</i></p> <p>" H. Stokes, <i>Mech. Est.</i></p> <p>" M. Stuckert, <i>Kudroli Tile-Works</i></p> <p>" A. Beierbach, <i>Press</i></p> <p>" P. Simpfendörfer, <i>Jeppu Tile-Works</i></p>	<p><i>a) Pastoral and Evangelistic Work</i></p> <p>Rev. S. Andrea, <i>Balmatha</i></p> <p>" Obed Sumitra, <i>Bockapatna</i></p> <p>" Joshua Soans, <i>Madikerigudde</i></p> <p>Cat. Winfred Micha, <i>Jeppu</i></p> <p>" Gottlob Maben, <i>itin.</i></p> <p>" Daniel Andrea, <i>itin.</i></p> <p>" Elieser Karat, <i>Town Mission</i></p> <p>" Abraham Heri, <i>Bolma</i></p> <p><i>b) Educational Work</i></p> <p>Cat. Chr. Watsa, <i>Theolog. Seminary</i></p> <p>" Ch. Maben, <i>nary</i></p> <p>" Gabr. Almanda, <i>High School</i></p> <p>" Fr. Jathana, <i>Congr. Girls' School</i></p> <p>" P. Shiri, <i>Bantwal</i></p> <p>" L. Fernandez, <i>School</i></p>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
2. Mulki. Kadike, Santur, Uchila, Padur, Kutyar, Munderu.	Rev. G. Ritter, <i>Congregation, Orphanage, and out-stations</i> Rev. Chr. Dürr, <i>itin. and out-stations</i>	Rev. Charles Gojar, <i>Mulki congregation</i> " Im. Furtado, <i>Padur congregation</i> Evang. N. Kundar, <i>itin.</i> Cat. J. Vedamuttu, <i>Kutyar</i> " Chr. Salis, <i>Uchila</i> " Gottl. Bangera, <i>Kadike</i> " Israel Elieser, <i>Munderu</i> " Benjamin Salins, <i>Santur</i>
3. Udiipi. Parkala, Malpe, Udyavara, Gudde, Shirva, Ambadi, Madambail, Kalyanapur.	Rev. J. A. Brasche, <i>Christ. High School and Orphanage</i> Rev. Chr. Keppler, <i>Congreg. and out-stations</i> Rev. J. Bächle, <i>itin. and out-stations</i> Rev. J. Müller, " " Mr. J. Baumann, <i>Malpe Tile- Works</i> " H. Simon, <i>stud. language</i>	Rev. Nahason Vira, <i>Gudde congregation</i> " Tim. Furtado, <i>Shirva congregation</i> " Gabr. Bangera, <i>Udiipi congregation</i> Cat. Sam. Furtado, <i>Malpe</i> " N. Suchitta, <i>Udyavara</i> " Jos. Kairanna, <i>Ambadi</i> " A. Furtado, <i>Madambail</i> " Amruta Heri, <i>Udiipi itin.</i> " Jos. Pramodana, <i>Kalyanapur congre.</i> " Raph. Satyavrata, <i>High School</i> " Gabr. Premaya, <i>Parkala</i>
4. Karkal. Hekkadka, Nandolige, Mudar.	Rev. G. Fischer, <i>Congreg. and itin.</i> Rev. R. Bunz, <i>Language.</i>	Cat. Joseph Bhagyan, <i>itin.</i> " Samuel Sumitra, " " Paul Soens, <i>Congre.</i>
5. Basrur. Kundapur, Barkur.	Rev. J. Goetz, <i>Congregation and itin.</i> Rev. W. Metzler, <i>Language</i>	Cat. Stephan Jathanna, <i>itin.</i> " Asser Karat, <i>itin. and congregation</i> " Hezekiel Bangera, <i>itin.</i> " S. Karat, <i>itin.</i>

Stations and Out-Stations	European Agents	Native-Agents:— Pastors, Catechists and Christian Headmasters of High Schools
6. Kasaragod. Ravaneshvara, Hosadurga, Bekal, Manjeshvara, Kumbbla, Nileshvara.	Rev. P. Borel, <i>Congr., out- stations and itin.</i>	Evang. Gerson Soens, <i>itin.</i> Cat. Henry Roberts, <i>Kas. co.</i> " William Fernandez, <i>itin.</i> " Ariel Sumitra, " " Im. Jivottama, <i>Manjesh.</i> " Benjamin Ananda, <i>Kumbbla</i> " William Kundara, <i>Hosad.</i> " J. Aarons, " " G. Fernandez, <i>Nileshva.</i> " Sal. Bangera, <i>Ravan.</i>
7. Puttur.	Rev. A. Schosser, <i>Congr., itin.</i> Rev. M. Gekeler, <i>Language</i>	Evang. Immanuel Soens, <i>itin.</i> Cat. Mark Salis, " " Joel Rajiva, "
8. Mercara. Fraserpet, Suntiokoppa, Chembu.	Rev. W. Sikemeier, <i>Congr. and out-stations</i> Mr. J. B. Veil, <i>M. M.-Br.</i>	Cat. Eb. Clare, <i>Congr. & itin.</i> " Nath. Shatananda, " " Joseph Bangera, " Asst. Cat. Lewis Salins, "
9. Anandapur.	Rev. J. Fischer, <i>Congregat. and Orphanage</i> Rev. Ch. Fritz, "	Cat. William Heri, <i>Congr. and itin.</i> " S. Sumanta, " " Isaiah Bangera, "
10. Dharwar.	Rev. K. Ernst, <i>Congr., Gen. Insp. of Sch., Bible Revis., Chairman of the District</i> Rev. Tr. Reusch, <i>High School, District Inspec. of Schools</i> Rev. E. Vogt, <i>Language</i>	Ev. Isr. Dalabhanjana, <i>itin.</i> Cat. Ananda Rhonada, <i>Con.</i> " Hanoch Adina, <i>St. Home</i> Mr. B. K. Mukerji, <i>M. A., Headmaster, High School</i>
11. Hubli. Unakallu.	Rev. D. Berli, <i>Congregation and itin.</i> Mr. S. Stamm, <i>itin.</i> Rev. J. Spieth, <i>Language</i>	Rev. S. Devada, <i>Hubli congr.</i> Cat. Devaputra Hebbala, <i>itin.</i> " Jason Schalla, " " Jacob Davali, " Asst. Cat. Ananda Gunjala, <i>itin.</i>
12. Bettigeri- Gadag Shagoti, Malasamundra.	Rev. C. D. Warth, <i>Congr. & Secular Agent of the District</i> Rev. K. Mayer, <i>Orph., itin.</i> Rev. Dr. N. Zerweck, <i>Med. Miss.</i> Rev. Tr. Lutz, <i>Congregation and out-stations</i>	Cat. David Jesudasa, <i>Congr.</i> " Joh. Prabhakar, <i>Shagoti congr.</i> " Jos. Dalabhanjana, <i>itin.</i> Asst. Cat. Hermon Challa, <i>itin. rancy</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
13. Guledgudd. Kardenhalli, Mushtigeri, Halkurki.	Rev. A. Metz, <i>Orphanage</i> Rev. E. Luthy, <i>Congregation and itin.</i> Rev. A. Grau, <i>Language</i>	Cat. Shanta Budigi, <i>itin.</i> " Sal. Ramthal, " " Stephan Mathapati, <i>Congregation</i> " Sal. Jogula, <i>Kardenhalli</i> " D. Katapur, <i>Mushtigeri</i> " Bhagy. Alada, <i>Halkurki</i> Asst. Cat. Isr. Aralikatte, <i>itinerancy</i>
14. Bijapur.	Rev. Fr. Braun, <i>Congr., itin.</i> Rev. A. Spring, " Rev. Fr. Schweikhart, <i>Language</i>	Cat. Stephan Sagri, <i>itin.</i> " Chemma Halli, "
15. Honavar. Karwar, Anilgodu, Herangadi, Samshi.	Rev. H. Risch, <i>Congr., itin.</i>	Ev. S. Bunyan, <i>itinerancy</i> Cat. Joseph Sunita, " " Ebenezer Aarons, " " Medad Jayanta, "
16. Cannanore. Chewa, Chirakal, Taliparambu, Payyanur.	Rev. K. Hole, <i>Congregation</i> Rev. G. Peter, <i>itinerancy</i> Rev. W. Müller, <i>Language</i> Mr. H. Eidenbenz, <i>Weaving Establishment</i> " H. Haffner, <i>Tailory</i>	Rev. George Peter, <i>Can.</i> <i>congregation</i> Rev. Tob. Chembankodan, <i>Chowwa congr.</i> Cat. Jesudasa Melottu, <i>itin.</i> " Ph. Mackadan, " " Ant. Valiatingara, " " Theo. Valiavalappan, " Asst. Cat. Ebenezer Bethel, <i>itin.</i>
17. Tellicherry. Anjarkandy, Kottoparambu.	Rev. L. J. Frohnmeier, <i>Congregation, Theological Seminary and Training School, Chairman and Secretary of the Mission</i> Rev. W. Bader, <i>Christian High School and Distr. Insp. of Schools</i> Rev. J. Maue, <i>Congregation and High School</i> Rev. Dr. J. Meyer, <i>studying Malayalam</i>	Rev. St. Kallat, <i>Tellicherry congreg.</i> Rev. Noah Edapalan, <i>Nettur</i> Rev. Samuel Ambattu, <i>itin.</i> Cat. Johannan Amengara, <i>High School</i> " Lawrence Puvattu, <i>Theol. Seminary</i> " Cyprian Arunajalam, <i>itin.</i> " Daniel Edakaden, " Asst. Cat. N. Kalarikal, " Mr. P. Tharian, B. A., <i>Head- master, Chr. High School</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
18. Chombala- Mahé. Mahé, Badagara, Maverrattu, Perambara, Nadapuram, Kandappenkundu.	Rev. J. Weismann <i>Congreg. and Orphanage</i> Rev. R. Schilling, <i>itin.</i>	Cat. Salathiel Soens, <i>Mahé</i> " Abia Edapalan, <i>Congr.</i> " Stephan Kalangarath, <i>itinerancy</i> " Stephan Chattotu, " " Alphai Kallan, " Asst. Cat. Elia Nambi, "
19. Calicut. Putiarakkal, Coilandy, Markat, Manjeri, Malapuram, Annasheri.	Rev. J. Jaus, <i>Congregation</i> " G. Renschler, <i>itin.</i> Mr. Joh. Knobloch, <i>High Sch.</i> Miss A. Ehrensperger, <i>Girls' School</i> Dr. W. Stokes, <i>Medical Mission</i> Miss L. Müller, " " Mr. H. Kühner, <i>M. M.-B.</i> <i>Sec. Agent of the District</i> " Fr. Volz, <i>Weav. Est.</i> " W. Heckelmann, <i>Tile-Works</i> " Chr. Renz, <i>Tailory</i> " W. Bernhardt, <i>M. M.-B.</i> Miss J. Metzger, <i>stud. Mal.</i>	Rev. Stephan Chandran, <i>Congregation</i> Ev. Rev. Ch. Hermon, <i>itin.</i> Cat. B. Ponon, <i>Putiarakkal</i> " Paul Selvam, <i>Cat. congr.</i> " Ignatius Jacobi, <i>H. Sch.</i> " Bethuel Poyayil, <i>itin.</i> " Lazar Kallat, <i>Coil.</i> , " " Isr. Chowalur, " " Devap. Amengaran, " " Edw. Peter, " " Lazar Pavamani, " Asst. Cat. A. Pavamani, " Mr. John Kurian, <i>B. A., Head- master of the High School</i>
20. Codacal. Paraperi, Ponani, Pallat, Chittatakara, Chalasheri, Tritala.	Rev. R. Bosshardt, <i>Congr., itin.</i> Rev. P. Sengle, <i>Congr. and Orphanage</i> Rev. Fr. Singer, <i>Tile-Works</i> Rev. Jac. Ruopp, <i>studying Malayalam</i>	Rev. Asham. Tumarán, <i>Cong.</i> Cat. Isaac Amattil, <i>Orph.</i> " Isaac Laban, <i>itin.</i> " Joseph Taddai, " " Sal. Mackadan, " " Luke Napalli, " " Cha. Kottavalapil, " Asst. Cat. Will. Martin, "

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
21. Vaniyan- kulam. Angadipuram, Trikatiri, Ottapalam, Shoranur.	Rev. S. Walter, <i>Congreg., itin., Chairman of the District</i> Rev. A. Scheuer, <i>Schools</i>	Cat. Abr. Arangaden, <i>itin.</i> " Jos. Mantodi, " " Jacob Chiran, " " Noah Benjamin, " " Winfred Mantody, " Asst. Cat. J. Valiavalappan, <i>Hospital</i>
22. Palghat. Melparamba, Wadackeucheri, Panayur, Mankara.	Rev. G. Kühnle, <i>Congreg. and itinerancy</i> Rev. E. Hiller, <i>Congregation and schools</i>	Rev. Tim. Parakandi, <i>Congregation</i> Cat. Henry Menzel, " " Z. Pilakaden, <i>itin.</i> " D. Hutten, " " St. Parakandi, " " Manuel Simon, " " Joseph Hutten, "
23. Kaity. Kerehada, Salemuru, Selas, Wodern, Kokalhada, Kunde, Sholur, Nerkambe, Tuneri, Nellakotta, Coonoor, Hulukal.	Rev. W. Lütze, <i>Congreg., and schools</i> Rev. Ph. Stier, <i>itinerancy and schools</i> Rev. William Stokes, <i>Cooly-Mission.</i>	Cat. Lemuel Soens, <i>Seminary</i> " Samuel Satyanathan, <i>Orphanage</i> " John Philipp, <i>out-stat. and itinerancy</i> " Mose Kari, " " M. Kaleb, " " B. Ebenezer, " " Paul Mada, <i>Tuneri, itin.</i> " Abr. Madia, <i>Huli.</i> " " K. Satyanathan, <i>Coon.</i> " Asst. Cat. Isaiah Konga, " " " Hans Isaac, " <i>Cooly-Mission</i> " " Is. Nerkambe, <i>itin.</i>
24. Kotagiri. Jakanare, Milidenu, Konakore, Kukal, Denad, Naduhatti, Tandanad, Kotanad.	Rev. G. Grossmann, <i>Congr., Orphanage</i>	Rev. Jacob Kanaka, <i>Congr., schools</i> Cat. Henry Kodot, <i>itin.</i> " Isaac Bella, " Asst. Cat. Chr. Ajja, "

REPORT.

THE year 1902, an eventful year for the whole of India, also within the little sphere of our Mission-field, was accompanied with an unusual amount of agitation and excitement. Coronation-Day was celebrated with more or less éclat at all our stations; at some places both the English and the Indian coronation-days were celebrated, and at a few stations (where the sad news of the King-Emperor's sickness reached too late) Divine service was held on the 26th June even. Moreover the glad tidings of peace at the commencement of June met with a joyful and thankful response everywhere, especially at stations where our people had seen something of the late dreadful war in the shape of Boer-prisoners. In addition to these general events in the political world, every district of our Mission has been visited with rather startling occurrences of its own. In Southern Mahratta plague, especially at Dharwar, has been worse than ever before; in Canara the ghastly guest appeared for the first time and approached even the gates of Malabar. In this district after a very late burst of the monsoon great damage was done in some places by floods, and, later on, during an epidemic of smallpox, death entered many a house with his retinue of sorrow and tears.

Before giving an account of our work during 1902 we think it well to remark that for various reasons we are compelled to reduce our Report considerably this year.

I. CHANGES IN THE AGENCY.

A. European Workers (*cf.* Tables pages 3—5).

On the 31st December 1902 there were in the field 83 Missionaries and 70 Missionary-ladies (64 Missionaries' wives and 6 single ladies).

Departures to Europe: Mr. and Mrs. UBER, Mr. and Mrs. ECKELMANN, Mr. and Mrs. EISELDER, Mr. and Mrs. RATH, Mr. and Mrs. GEBHARDT, Mr. FRAAS, Mr. BUESCH.

Arrivals from Europe: Mr. and Mrs. FISCHER, Mr. and Mrs. STAMM, Mr. and Mrs. WEISMANN, Mr. and Mrs. LUTZ, Messrs. W. MÜLLER, J. SPIETH, Fr. SCHWEIKHART, E. BOMMER, H. SIMON, further Mrs. BRETSCHNEIDER, Miss LIEBENDÖRFER (now Mrs. SPAICH), Miss DETTWYLER (now Mrs. LÜTHY), Miss RITTER (now Mrs. BEIERBACH), Miss NAUERTH (now Mrs. MAUE), and Miss HALLER (now Mrs. SIMPFENDÖRFER), joined the Mission.

Sister KÄTHE FRITZ was married to Mr. HOFMANN, and from Europe arrived Sister LYDIA MÜLLER and Miss JOHANNA METZGER.

On the 26th September after a very prolonged and painful disease **Mrs. Baumann** at Udipi fell asleep in Christ. She had come out to India with her husband in 1900 and after two years spent at Mangalore, in the first days of 1902 both had to go to Malpe, near Udipi, where in the hot season her constitution broke down completely. Her end was all peace and joy.

At Stuttgart on the 3rd October **Dr. E. Liebendörfer** (so well known in connection with the Medical Mission at Calicut) was called to rest. Towards the end of the year at Kirchheim (Württemberg) **Mrs. Müller**, the wife of the Rev. Chr. Müller; late of Tellicherry, and some months before Mrs. MÜLLER, the wife of the Rev. Fr. Müller, late of Tellicherry, departed this life.

B. Native Workers.

The year under review closed with 17 **Pastors** against 18 in 1901, one having been deputed for itinerating work. The number of **Evangelists** is unchanged.

There are now 117 **Catechists** against 113 in 1901.

We are sorry to report the death of two very faithful fellow-workers. **Paul Sneham**, born 1834 and baptised in 1856, served as a Catechist for about 42 years and with full assurance of eternal life departed life at Chowa.—On the 14th June there died at Kaity Cat. **Jésaja Shanta**. This ardent young man was taken away from us in the midst of faithful and hopeful work amongst his own people, and his loss will be felt for a long time on the Nilgiris, where men of his stamp of character are so greatly wanted. He was born in Nerkambe in 1868 and was a grandson of Abraham, the first-fruit amongst the Badagas. He was allowed to serve only for 12 years and leaves a widow with 4 children behind him.

At Tellicherry, at the beginning of 1902 Rev. **Diego Fernandez**, a pensioned pastor of our Mission, died. Born in 1830, he commenced work as a Catechist in 1852, when he was consecrated to the service of God by the third Home-Secretary of our Mission, the Rev. J. JOSENHANS, who was then out here on a visitation-tour. In 1872 he was ordained. After a service of 24 years he was pensioned in 1896 and spent the remaining days of his life at Tellicherry, where he had commenced his service in 1852.

It is with pleasure we note that in March 1902 four students of the Nettur-Seminary and in July two students from the Catechists' School at Kaity passed their examinations and were consecrated to the service of God.

Of Assistant Catechists we had 14, as compared with 15 in 1901, one of them having resigned.

II. EVANGELISTIC WORK.

1. Manifold, as will be shown below, have been *the endeavours* to bring the population of our Mission-field within the influence of the Gospel. The efforts, as far as extension of the work is concerned, were greatly impeded last year in Canara and S. Mahratta by *plague*. Whether this awful disease has been partly instrumental or not in preparing hearts for acceptance of the Gospel we should like to know, but opinions greatly differ on this point. "The hearts of the people do not seem to have been turned to the Lord by plague. Some men like to hear our opinion on this matter; Mohammedans take it amiss that Christians, in comparison with them, fared so well." This is the impression of one Missionary in *Canara*, where plague appeared for the first time this year. Another worker in the field felt that during these days of uncertainty and death many looked about for some firmer support than Hinduism. The oracles of Hinduism were equivocal as to the significance of this occurrence. We are told that one Bhuta refused to accept a sacrifice, directing his devotees to the churches of the Christians, from where the evil was said to proceed; another oracle was that plague was a punishment of God, the Almighty, and that people should repent and turn to God. In new fields of labour the vastness of one's sphere is often simply overwhelming. Such is the feeling of the Missionary at Puttur in the Uppinangadi-Taluk, alone with 2 Assistants amongst more than 200,000 souls! The experience in *Southern Mahratta* is exactly the same. In some parts the attitude of Hindus is so friendly that, in spite of all fatalism, plague and famine seem to have effected something, in other parts fatalism prevailed and the visitations of God seem to have passed by without leaving any traces. How friendly the relations between Christians and Hindus sometimes are may

be seen from the fact that a Hindu-family collected money (Rs. 50) in order to enable a poor Christian relative to marry. In *Malabar*, with very few exceptions, our Evangelists have been well received. It is characteristic of the estimation in which the Gospel is held that a temple-priest in introducing his son to the manager of a school said: "Sir, take him and make something better of him than I am!" In some parts of Malabar the Moplas exhibit not only great zeal in making proselytes, which is nothing new, but also in preaching against Christianity. Our Evangelists meet here and there at Hindu festivals with Mohammedan counter-preachers. Also two young Hindus in the South entered the lists not so much as champions for Hinduism as assailants of Christianity. For this purpose they have also started a new paper in Malayalam, styled "the Beacon of Malabar". *Lucus a non lucendo*.

The attitude of a good many of our educated Hindus is one which gives rise to great hopes for the future. Some feel really attracted by Christ and His Gospel and seem anxiously to wait for something which will in a painless manner disconnect them from their present environments and carry them over to a world, in which their hearts already move. Our full sympathy is with these wrestling souls, who really want something (Matth. 19, 21). "No pains, no gains." Others, intellectually convinced of the truth, vainly endeavour to escape that painful struggle with "flesh and blood" by sheltering themselves behind excuses and rhetorical artifices, sometimes not conscious of their being mere sophistries. Paying homage to Christ in glowing language and praising Him in highly complimentary phraseology they distinguish between Christ and Christianity, between an occidental Christ and an oriental Christ. These amiable disciples of Keshab Chandra Sen seem not to feel that this so-called "oriental Christ" could not well have spoken such words as we read in Matth. 10, 32, 33; 16, 24, 25; Luke 8, 21;

John 12, 25. 26; 14, 6; 15, 14. Not a few appear to wait for the solution of some intellectual problems standing between them and a full acceptance of Christ. Intellectual problems with reference to Hinduism seem not to trouble them, and they approach Christianity from the wrong side. If they are in earnest, let us hope that they too will be so led as to find the true entrance to the temple of truth and the way leading to Christ: John 7, 17; Acts 16, 30. This attitude of our educated friends very often finds its expression amongst ordinary people in the excuse: "We may also obey the teachings of Christ whilst being Hindus, better than many so-called Christians." Most of these excuses, though literally true in their application to the question at issue, must be pronounced to be self-delusions, a kind of opiate intended to satisfy for a time the cravings of immortal souls and to silence the voice of conscience. However it is something, if people acknowledge that Christ must needs be obeyed; it shows how self-evident is the authority of Christ.

a) Some of the experiences of our **itinerating Agents** are very characteristic for the spirit of this age. In *Canara* a man, in the presence of our preachers, threw his Ganapati into a river and in an ironical sermon he exhorted his own people "to believe in the one God". More hopeful it sounds that a native physician received our Evangelists in his house and told them that he neither believes in Bhutas nor gods but reads the Bible. In spite of the opposition of his wife and children he hoped to become a Christian. Women, conservative as they are, occasionally offer a most decided opposition. "What does it concern you, if I go to hell?" one said. On the whole it is a pitiful sight to behold that in spite of new exertions made in order to galvanise the dead body of Hinduism, even with the masses genuine piety seems to be at a very low ebb and that mere superstition and custom take its place. The plantain-

leaves from which Brahmans have eaten are still held in veneration, old and young still roll in the dust before temples, but getting up, they feel ashamed and do not hesitate to say: "It is all nonsense, but it is our custom". Of course this religious indifference can scarcely be called pure gain for the cause of the Gospel. "The doors are open, but the hearts are shut", is the impression of a Missionary. Religious indifference cannot be expected to be a hopeful soil for the Gospel. There was greater opposition formerly, but in those days it also happened that a rich farmer in the Tulu country went to the market only for the purpose of hearing the Gospel. Now-a-days the thought of becoming a Christian for a good many seems not to be accompanied with such a heart-pang as formerly; alas, the heart has nothing to do with the matter! It has become business, a mere bargain with them. An attentive youth is ready to embrace Christianity, if a college-education is guaranteed him; an official wants only his debts to be paid by the Mission. A Gaunda with his family has given up the worship of Bhutas, but he refuses to permit the idols to be removed from his house. "Let them be eaten up by the white ants; I do not like to lay my hands upon them," he says. Another one candidly assured the Catechists that Bhutas in our days are deprived by robbers of their ornaments, if not stolen altogether; but "what shall I do?" he continues, "a single convert is like a singing bird amongst the ravens".—In the course of last year Puttur was visited by two apostles of Theosophy; one of whom remembered his previous existence in another body as well as the high priestess of Theosophy herself. There was excitement for a few days. Mr. SCHOSSEER delivered two lectures on transmigration and was astonished to meet in his audience with a quite incredible ignorance regarding Christianity. The people at Puttur have cooled down long ago. What is the use of exchanging an old superstition for a new one?

From the broken cisterns of Theosophy no water will gush to quench the thirst of the weary wanderer.—The knowledge of Christianity seems to be very unequally distributed amongst our Hindu friends in Canara: Near Mulki a Konkani was *au fait* with the controversies about the Lord's Supper amongst the disciples of Dr. Luther, Calvin and Zwingli! On the other hand in the districts of Puttur and Kasaragod our Evangelists met with the firm conviction that Christians also worship a Bhuta, called Kalrutti!

The *Coorgs* remain as inaccessible as they always have been. At the festival at Irpu besides very rude people there have been not a few who listened most attentively. A good many despair of their gods, ablutions and pilgrimages, and one went so far as to say that he carried back from these festivals nothing but a curse.

In *Southern Mahratta* and *North-Canara* our reception has been almost invariably courteous and kind. At Guledgudd Mr. LÜTHY is very thankful that through the instrumentality of medical assistance many a house and heart have been opened to the consolations of the Gospel. His experience is that people were immensely thankful for all the help rendered to them. Of course plague, which appeared for the first time at Guledgudd, gave a special opportunity for such activity. Mr. RISCH on visiting the villages of the Gersoppe-valley, in some places was greatly disappointed by an uncommon indifference and by meaningless excuses, but he was also asked questions worthwhile being answered. "We do not feel anything like the wrath of God, for thousands of years we have been as well off as Christians, how is this? Why did God allow idolatry to exist for such a long time? Why have we been allowed up to this to go to destruction without any warning? Should not stronger means than mere preaching be employed to uproot our time-hallowed Hinduism?" But, as Mr. RISCH remarks: "It

is not by discussions that the heart of man is won for Christ, eternal truth itself appeals to man's sense of truth, eternal love to man's heart thirsting for God's grace."

In *Malabar* Mr. PETER found his magic lantern of great use last year. At Payyanur people rejoiced to see the Bible stories which they had heard of for many years. The Bible lessons in the Hindu schools of Cannanore have been continued. Mr. AMBATTU from Tellicherry relates that two old Tiyers after having heard the story of Christ's sufferings and death brought 4 Annas "to do something for Him, who has done and suffered all this". Mr. SCHILLING points out that whilst many, in order to excuse themselves, allude to the life and walk of unworthy Christians, others have learned to distinguish and admit that Christianity is powerful to save men who would otherwise have utterly perished. A blind man, calling the Shastras a "boundless sea", asked for something in order to make provision for his soul before death. Mr. RENSCHLER tells about an old man who could not forget the death of a relative who died 50 years ago. That relation on his deathbed confessed Christ and asked for a Christian burial, which request was granted. "Such a death I have never witnessed since" he said. Evangelist HERMON classifies his hearers in the following manner: 1. light-minded, indifferent people, a large class; 2. enemies, reviling and mocking against us, but not often met with; 3. well-minded people, in most cases convinced of the truth of Christianity, but lacking in moral courage. Some of them have been would-be Christians in their youth and suffer under the impression that their life is shipwrecked and that they have missed a great chance. A Nayar of this kind, who about 50 years ago wanted to embrace Christianity together with the late Rev. D. TEIKANDI, compared his heart with a tank, covered with reeds, into which a stone has been thrown (the stone being his resolution to become a Christian, the reeds his

difficulties); 4. the souls thirsting for truth, such as the young man, who is often seen with the Bible in his hand and engaged in reading it. He wanted to know the significance of the sacrificial blood in the Old Testament.

With reference to the evangelisation on the *Nilgiris* Cat. PAUL at Tuneri holds a very hopeful view. Apart from decided enemies of the Gospel and the big class of the earthly-minded there is a hopeful class of earnest and sincere lovers of truth; especially are women and children who have passed through our schools always friendly disposed. Even the Cooly Mission with its fluctuating audience gives no cause to despair. Some carry away the precious seed and in their respective homes join the flock of the Good Shepherd. When Mr. STIER related the story of the lost son, an old father cried out: "Oh Kakka-malla!" (a lost child amongst his eleven children not yet returned). A hopeful sign of the times, it may be said, is the fact that at Kotagiri the Kotas asked for a night-school.

Bearing in mind what we observed with reference to the conservatism of women, one will understand the increasing prominence which we give to the work of our **Bible-women**. Their experience has not been very different from that of the Evangelists; but space does not allow us this time to enter much into details. In Mangalore, of course, plague has greatly impaired our work. Well known and friendly families left the town. Women had much to ask about the plague. "The God of the Christians has sent plague and only He can take it away from us," one of them said. Our Bible-women had also to dissuade them from the superstitious belief that to drink water from Christian wells would save them. Mrs. HERMELINK writes: "A man named N. N., who had been for 40 years a printer in the Balmatha Mission Press, died of plague within two or three days, so also his wife, son and other inmates of the house. Only four weeks before the Bible-women had been there and were

told that he used to read the Bible daily, that he knelt down and prayed to the Lord Jesus every morning before leaving his house for work."—In Hubli, as Mrs. STAMM reports, from 20—25 women meet in a house and are very fond of hearing Bible stories, if they are explained bit by bit, in an attractive manner. They will ask: "Why are you coming so seldom?" In Guledgudd we have no Bible-women, but Mrs. METZ, accompanied by the wife of a teacher, met with a kind reception amongst the women there.—In Chombala our Bible-women met with a woman in the garment of a fakir. They felt shocked, but the woman told them that she has visited all the holy places of India, performing all the rites of Hinduism most faithfully with no other result than a sick body and a weary heart. First the Word of God seemed to soothe and console her, but quite of a sudden she behaved as if possessed by an evil spirit. A few days afterwards again she listened attentively to the Word of God and then returned to Calicut to the house of her husband.—In Calicut the experience of the Bible-women has been very different. In one place a youth with a stick in his hand expelled the women, for which he asked pardon afterwards. A sick woman from Perambara bore witness that the life and death of Paul Karunagara had made a great impression upon her.—In Vaniyankulam a Hindu woman gave it as her opinion that as to the truth of a religion it is all-convincing, whether it carries with itself the power and strength to enable man to lead a new and a holy life.

b) Besides this direct work of evangelisation some more indirect agencies are at work, carried on with the sole intent to win souls for Christ. First of all we may mention our *educational efforts*. In this respect we may say that a fresh tide of energy has set in, especially in the district of Southern Mahratta.—Our *Primary Schools* out in the districts do a quiet and unpretentious work. Apart from the direct influence they

exert over the children, they very often prepare the way for the itinerating Missionary, who would not be so well received or have his message so well understood, if these schools did not exist. In Southern Mahratta not only the Mission, but the Government also seems to exhibit a quite extraordinary energy. Government proceeds with large strides, and if time be not given to managers to adapt themselves to new conditions, there is the danger that the managers will get out of breath in hastening behind. From a station there we hear that according to the new rules children in the Infant Standard are expected to do the multiplication of tens by tens. As to these Primary Schools, of course, all depends on the Christian example of the Christian School-master and the integrity of his character. These schools may be powers of immense good, they may also retard the course of the Gospel through the country. Some of these schools are very popular. An ideal school in this respect is our school at Kuttuparambu, an out-station of Tellicherry. Some that have been popular once may experience a blast of unpopularity. Our school at Ottapalam (Malabar) had a hot time of it last year. A rival school rose, any amount of hatred and any stratagem seemed then to be justified against our school, which had been started originally in compliance with a wish of the population. It was, however, touching to see how some youths bore patiently with insult and mockery and kept faithful to the Mission School.

The most extended net of village-schools exists on the Nilgiris, and here especially our itinerating agents experience a great difference between Badagas who have attended our schools and such as have not. Mr. STIER gave a Christmas-treat for the children in schools under his superintendence. The festivity took place in our church at Kaity, and when Mr. STIER asked them why they all had gathered here in this place, a boy rose and replied promptly: "We want to be

baptised". The work in these village-schools in most cases may be compared to the work of pioneers.

In our **High Schools for Non-Christians** a real work of evangelisation is carried on. The youths are under instruction for many years, in the higher classes their minds are mature enough to digest the spiritual food offered to them and Christian Missionaries, assisted by Catechists, make it a special point to lead these youths to Christ. The High School at Mangalore was not allowed to do its work quietly. Owing to plague half the school was emptied, and the school had to be closed for some time. A boy of the Second Form was baptised at Kudroli with his family. Also the Brahmin Girls' School had to be closed in August. When plague began to do its awful work in Mangalore the girls greatly appreciated the consolations of the Gospel.—Still greater than at Mangalore was the calamity at Dharwar, where plague appeared for the seventh time. Misfortunes really came in battalions against Mr. REUSCH, the manager of the school. The High School was not closed, but owing to the panic of the population the strength of the classes was greatly reduced. About the same time Mr. REUSCH was compelled to dispense with the services of his Headmaster, and sickness prevailed in his own family. A competent Headmaster was appointed when the difficulties had reached their climax in the person of Mr. BAVADAS KANTA MUKERJI, M. A. and a Dr. of Phil. of Chicago, a convert from Mohammedanism. At Matric. 4 passed, one of whom was the primus of the whole district and another one a Christian. The College-question has been postponed until the decision of Government on the proposals of the University Commission are known.—The High School at Tellicherry, under the energetic management of Mr. MAUE and by the help of his able teaching staff, flourished greatly last year. Our biggest school is at Calicut (591 pupils). We are glad to state that the Headmaster there is a Christian and half

the staff are Christians. The Young Men's Association had its eighth anniversary. The chair was taken by the Judge of Calicut and the Assistant Collector delivered a very able lecture on "Ideals". During the year also Mr. LARSEN from Madras and Mrs. NICHOLSON from Kunnankulam lectured to this association. The new High School for girls was in a sad plight. No competent headmaster could be found for the new institution, and when he was found, he left us before he had properly settled down. The small High School at Kaity added a fifth Form last year. The building had to be enlarged. The Hindu boys like the Bible lessons; they learn voluntarily even the Christian hymns and the Catechism, prescribed only for Christian pupils. Some boys coming from Kateri are in the habit of reading a chapter in the Bible in the morning before they take their breakfast.

c) From Dr. STOKES' Report on our **Medical Mission** in Malabar we take the following remarks:

A large compound, adjoining the Hospital was bought last year. In this a double storied house for the Medical Missionary, the Lady-nurse and European patients was built. Also the Hospital has been improved, especially by a splendid operation-room. The Dresser, the Catechist and the Bible-woman have got comfortable houses in the same compound. The lying-inward, called "Bethlehem", had to be rebuilt. Sister KÄTHE FRITZ was married to one of our Missionaries, and Sister LYDIA MÜLLER took her place. The death of the Rev. Dr. E. LIEBENDÖRFER on the 3rd October 1902 was a great blow to us and to his many friends and former patients. He was the founder of our Medical Mission and although unable to join his former sphere of work out here, he was able to rouse the sympathy and interest of Christians at home for medical work, and so helped to form the first German Medical Mission Society whose object it is to promote and support Medical Mission-work.

Owing to the building of the new houses, of course, the work in the Hospital was hampered for some time and the Doctor had to refuse admittance to many patients. However, there were 13,442 out-patients and 30,604 consultations. For some the chief treatment consists in feeding them up for a week. The prejudices against western treatment and the fear that we entice our patients to become Christians are disappearing. There were more Hindu in-patients than Christian. Of course, we point them to the Great Physician of their souls. A young man was deeply impressed by the Gospel truth (his sister is Hospital cook and embraced Christianity two years ago) and wanted to become a Christian. He was caught by his relatives, came back again and one day suddenly disappeared. Dr. Stokes emphasises greatly the need of qualified Hospital Assistants, especially for Codacal and Vaniyankulam. But a great many people in this country die through foolishness; the assistants complain that patients in most cases are brought to them after having undergone native treatment and that they are then in a hopeless state.—Mr. WALTER of Vaniyankulam remarks that many from the Hospital carry away in their hearts the good seed, and they and their relatives will afterwards receive joyfully the preachers of the Gospel at their houses.

With reference to the *Leper Asylum* Dr. Stokes remarks that only if a Leper Act or the compulsory segregation of lepers be introduced by Government, will it be possible to eradicate this terrible disease. At Chevayur, $3\frac{1}{2}$ miles distant from Calicut, a new Asylum is under construction. The Municipality of Calicut has given a beautiful site for this purpose. "The work amongst lepers, although outwardly most repulsive, is otherwise most gratifying. If anybody doubts the power of the Christian religion to convert the soul, I would invite him to come and see our Christian lepers, a more happy and contented lot you would never expect to see amongst such

sufferers." In our last Report we referred to the death of faithful Mose; this last year died Johannan, who had been a blessing to his fellow-sufferers. When death was approaching, he asked for clean clothes, asked the others to sing and whilst they were singing he went home. A fruit of his work for Christ was Patros, who asked for baptism and on that occasion testified that all his former pilgrimages did not satisfy his heart's desire for salvation, but that now profound peace fills his heart. Soon after also Patros finished his course, he died peacefully when the sun set in the sea.

Our new Medical Mission at Bettigeri, commenced by Dr. N. ZERWECK, is still in a state of infancy. We hope to be in a position to give next year a report on its work.

In this connection we offer our hearty thanks to different medical gentlemen, who assisted Missionaries and the members of our congregations in times of sickness. Col. HACHETT WILKINS, I. M. S., Dr. CARDOZ at Hubli, Dr. HILEY at Anandapur, Dr. LAFRANAIS at Tellicherry, Dr. VURGESE at Calicut, and the Assistant Surgeon for the Boers at Kaity have been specially mentioned in the reports.

d) Another agency by which our Mission desires to further the cause of Christ in this country is our **Industrial Mission**. Mr. JAUS, in charge of the Calicut station, gives a few details of the industrial work carried on there. The Weaving Establishment there gives work to 174 men and 126 women, all of whom seem to be Christians. The Establishment has been very successful at the Exhibition at Madras in December 1902. It received a "Silver-Medal for all the exhibits as a whole" and 5 certificates. In the Tailory 38 of our people are employed, in the Mission Shop 11, and in the Tile-Works at Putiarakkal 153 Christians (76 men and 77 women) and 90 Non-Christians. The latter offer a first-rate opportunity for evangelisation amongst the working classes.—Mr. SINGER, in charge

of the Tile-Works at Codacal, reports of a young Cheruma (one of the lowest orders in Malabar) as exhibiting a rather extraordinary taste for the fine arts. This Devadasan, once a poor cow-herd, flourishes now as the artist of Codacal.

e) As a further agency of our Evangelistic work we mention in conclusion our **literary achievements.**

Sale from 1st July 1901 to 30th June 1902.

1. Our own Publications.

Copies.		Rs.	As.	P.
28,182	Canarese Religious Books	2,185	6	11
2,938	Tulu " "	109	6	4
19,672	Malayalam " "	1,214	14	9
32,761	Canarese School " "	6,102	3	9
41,017	Malayalam " "	6,610	5	3
16,458	Miscellaneous Books and Maps	4,551	10	9
85	Canarese Government Books	30	9	9
466	Malayalam " "	131	4	6
141,579	COPIES	TOTAL Rs. 20,935 14 0		

2. Other Publications.

3,606	Bibles and Bible Portions	416	8	6
636	Bangalore Tracts and Books	33	13	4
73,280	Commission Sale " "	13,625	13	3
10,000	about Sundry Engl. and Vernac. Books	6,247	6	10
229,101	COPIES	GRAND TOTAL Rs. 41,259 7 11		

Our best thanks are due to the *Religious Tract Society, London*, for a free grant of 132 reams Double Demy printing paper, and to the *National Bible Society of Scotland, Edinburgh*, for their pecuniary help towards the pay of our Bible Colporteurs in South-Canara, Coorg, Southern Maharatta and Malabar.

Mr. SALOMO DEVADA, the Pastor of Hubli, is engaged in preparing a refutation of Vedantism in Canarese, which will be greatly welcomed by all our itinerating preachers. Mr. JESUDASAN at Chirakkal (Cannanore) by writing the Malayalam Gospel of Luke in Arabic characters made a first attempt to bring in this manner the Gospel-truth nearer to the many Moplas of Malabar.

2. Here and there in our Report something has been said about **the results** of all these evangelising operations. We conclude from many indications that the most important and far-reaching changes do not suddenly appear. Neither in nature nor in the spiritual kingdom do things grow to a head suddenly, but according to the principle laid down by our Lord and Master in Mark 4, 28. There can be no doubt that slowly but steadily the Gospel is exerting its leavening influence on the population of India, and that also in our sphere of work the hearts, opinions and customs of the people are undergoing a process of moulding and transformation. Our readers, however, will expect to hear something about visible and tangible results in the form of conversions from Hinduism to Christianity. In the year under report 159 adults and 121 children (280 on the whole) were admitted by holy baptism from outside. The ways in which they have been brought under the influence of the Gospel and the motives by which they allowed themselves to be guided in embracing Christianity, have been manifold. Besides what has been mentioned already under other headings (*e. g.* Educational efforts and the Medical Mission) we offer the following illustrations. From *Mangalore* we hear that at Bockapatna three youths of the fisherman-caste confessed Christ and were baptised. They were the first of their class since the Mission was started in Mangalore. The fishermen felt very indignant at the matter and under the influence of the Mohammedans they ruled that every one of their community attending a service at our church, should be ex-

communicated. These threatenings seem not to have had the expected effect. A great disappointment for the brethren at Mangalore was the case of a Mohammedan youth, who had attended our school at Mangalore and had made up his mind to embrace Christianity. It caused a great commotion, of course. His Christian master was assaulted at school and the pastor in the open streets. The young man was removed to Dharwar and gave great satisfaction there. But alas, when his relatives visited him there, he left us again saying that in a dream his mother had asked him to come and to shut her eyes! At Udipi 67 persons were baptised. A sad case happened there at the out-station Parkala, where after many years a woman followed her Christian husband. It was too late, she proved so indifferent that after two years she died unbaptised.—We rejoice with our brethren in Canara on account of the real conversion of a young Saraswat Brahmin, who became a disciple of Christ. He had attended our High School at Mangalore under Mr. BUCHER and afterwards, though only 17 years of age, he passed the F. A. examination. He entered the Forest Department and was in the Uppinangadi Taluk, where the Missionary day and night prayed for him, seeing the young man fighting manfully to come to a decision. He even thought about baptising himself in secret. After a transfer to Karkal he finally took the decisive step of professing Christ before men. At the same station a farmer who had loved Christ for more than 2 years became a Christian. His brothers maltreated him very badly so as to dissuade him from his belief in Christ. His only answer was: "You may kill me, but I shall not leave God." He hesitated for a long time in the hope of winning his people for Christ, finally he had to come quite alone. To instruct him for baptism was like a refreshment to Mr. FISCHER. After baptism he took up his former employment and gratefully searches for the traces of God's presence in his past life.

Turning to the *Southern Mahratta* district we have already spoken of a case of backsliding at Dharwar. There were two other young men, who caused disappointment by their want of perseverance. Once a shepherd gave way after six months to the entreaties of his mother. The other was cruelly treated by his relatives. They told him finally to go and to earn his bread or to jump into some well. Worse than committing suicide, it seems, it is to join Christianity. As soon as he took refuge in the Basel Mission premises, the same relatives appeared and wanted to take him away by force. One day he disappeared!

Mr. DALABHANJANA, who visited more than 200 villages last year, found in Maktumpur one ready to follow Christ. In the presence of the whole population of this village he was baptised. The wife of Narsappa seems also willing to follow suit with a few others. Narsappa has been under the influence of the Gospel for some years. — At Kunur, 25 miles from Bijapur, some of the principal people of the village sincerely believe in Christ, but again and again they postpone the day of their baptism. This is the more to be deplored as they show in other respects quite publicly with whom their sympathies are. One of them handed over to the Mission one of his best fields and a house. A boy at Bijapur, 13 years of age, in spite of much persecution from his parents, cannot be persuaded to go to the temple, but attends our services. — At Honavar (North-Canara) a woman, two days after her baptism, died with the words: "Oh Jesus, make it well with me!" on her lips.

At Tellicherry in *Malabar* a teacher, belonging to the Nayar-caste, joined us. A brother of his had embraced Christianity at Calicut some years ago and seems to have been instrumental in winning his brother for Christ. A great commotion took place in connection with the conversion of a youth of somewhat high caste (Nambiyar) in the neighbourhood of our Nettur-station. — The family at Annasheri (Calicut), of which we told

last year, has been baptised. The Mohammedans there wanted to expel them from the compound, but they changed their view and even took the head of the family (Nicodemus) as a tenant for the next 12 years.—At Vaniyankulam almost all the conversions may be traced back to the work done in the Mission Hospital there. Some came there, so to say, by mere chance, others were directed there by Christian acquaintances. One of them of his own accord promised to be faithful to the Lord even unto death.—At Kaity (on the *Nilgiris*) we find amongst the new converts two well-to-do Badaga-families. Hirya, the father of one of the converts, was a would-be-follower of Christ at the very beginning of our Mission-work on the Hills. When Josua, another of them, carried out his resolution, his mother and his wife offered the most decided opposition. However they followed him after some time. Still wilder was the exhibition of fury and fanaticism when one Kartupriya came to join us. Well may Mr. KANAKA, the pastor of Kotagiri, being himself a Badaga-convert, say: "Often we formerly despaired to believe that these Badagas ever will become Christians, how wonderfully things have changed now!"

III. OUR NATIVE CHURCH.

In a Mission Church all that we have to report on the Christian Church might also be introduced in our second chapter on evangelisation, for after the constitution of Christian Churches amongst Non-Christians these congregations may be called perhaps the chief agency of evangelisation. The nearer they approach the ideal of a Christian Church, the more they will be felt as the most powerful agency for the evangelisation of the world, and the more they are lacking in spiritual life the more they will hamper the work carried on by the other agencies.

1. The outward increase of our Native Church may be gathered from the statistics on pages 6—11. The Church increased by 411 souls. These came partly from new converts (180) and partly from a great excess of births (585) over deaths (328), which excess again is reduced by an excess of excommunications over re-admittances and of departures over arrivals. The great numbers of excommunications are due to the schism at Cannanore, where a small fraction of the congregation separated itself from us.—In some parts also new out-stations have been taken on trial. Bettigeri took up Maktumpur after the conversion of Narsappa. The Malabar station Codacal has placed a Catechist at Mullensheri from where we received an invitation about 10 years ago, which was renewed last year.

In the outward condition of our people nothing has changed during the last year. The harvests were better than in the preceding year, only at Codacal the inundations at the commencement of the monsoon destroyed the greater part of the first harvest.

Three new places of worship have been raised during 1902. On the 16th March the chapel at Bolma (Mangalore) was dedicated to Divine service, and on this occasion 5 Hindus were baptised. In Malabar Mr. SCHLUNK in remembrance of his father built a chapel at Markat (near Calicut), utilised as a school during the week and as place of Divine service on Sundays. As a good many of our Christians, employed in Mr. Schlunk's Tile-Works (Henke & Co.), have settled down at Markat, this generous gift will be greatly appreciated. At Milidenu on the 17th August with feelings of great joy and thankfulness a house was dedicated to the service of God.

2. Educational Institutions of our Church. All our bigger congregations are provided with a special congregational school, usually a *Primary School* and where no other educational advantages are available, with a Lower Secondary School.

We make it compulsory on our Christian children to attend these schools. Whenever possible we insist on their paying school-fees (of course not according to the scale of fees laid down by Government). In Malabar, perhaps with the exception of Codacal, Christian parents have begun to understand the value of education and the majority of them send their children regularly to school. In Southern Mahratta and at the rural stations of Canara we experience greater difficulties, as the children from a very early age are sent out to guard the fields or to do any other agricultural work. At an out-station in Southern Mahratta the parents declared that they could not send their children to school as they will become hungry there, and so they send them to the woods, where in gathering firewood they will find something to eat besides. When a Mission-festival was held at that place, the school-girls in the evening sat down on a rock and gave the assembly a treat by singing Christian hymns. The boys had to stand silently apart; they could not sing, being too irregular at school. Let us hope that the stronger sex took a wholesome lesson from this defeat and that next year they will join joyfully and melodiously in the chorus of the girls.

The Canara *Orphanage for Girls at Mulki* was surrounded last year by plague and small-pox, but the girls and their teachers were graciously preserved by the Lord. Two Hindu girls took refuge in the school to escape moral corruption.—The day-school in connection with the *Boys' Orphanage at Udipi* is a big institution: 101 boarders, 46 Christian day-scholars, 41 Christian girls and 42 Hindu boys. The school consists of a purely vernacular department (Infant—IV. Standard, 148 pupils) and an Anglo-vernacular department (III. and IV. Standard, 82 pupils). In the orphanage a little boy, being in a critical state of health, had to be baptised privately, and when asked: "Why do you wish to be baptised?" he answered: "Because

through baptism I shall become a child of God." At *Anandapur* during the time of famine two orphanages for boys and girls were started. The famine is over now, still now and then a child takes refuge there (33 boys and 19 girls at present), on the other hand those with whom vagabondage has become a habit, run away like a bird from its cage.—In Southern Mahratta the *Boys' Orphanage at Bettigeri* lost one of its boys by a very sad accident. He fell into the well and all exertions to save his life were in vain. Of the boys leaving the school last year the majority returned to their homes, some were admitted at the Students' Home in Dharwar, a few went to Sholapur to qualify themselves as Mahratti schoolmasters (wanted at Bijapur), and some joined the Industrial School at Tumkur to become carpenters.—The *Orphanage for Girls at Sumaddi* (in the neighbourhood of Guledgudd) was superintended by Mr. METZ. Three of the girls who had finished their schooling there joined the Training School at Ahmednagar and two a school for training "Kindergarten"-mistresses at Sholapur. The *Girls' Orphanage for Malabar at Chombala* was in danger of losing a girl, demanded by the Moplas. The child, when 10 years of age, was handed over to the Mission by the mother, who then was a candidate for baptism. Before baptism could be thought of the woman ran away and went to the Moplas. For about 6 years the child remained with us and the mother during this time never claimed it. As we have every reason to believe, she now wanted the child for immoral purposes. The woman, aided by the dignitaries of the Moplas, brought the Missionaries to court. The Moplas looked upon the case as a test of strength between Christianity and Mohammedanism and thus their fanaticism was mightily roused. Justice, however, prevailed this time, and the court decided in favour of the Mission.—We are sorry that no space is left for a translation of two reports of Mr. SENGLE on the *Boys' Orphanage at Codacal*,

which in a charming manner make one familiar with the life in that big institution. Mr. Sengle experiences some difficulty in finding occupation for boys who have finished their schooling and are not yet strong and old enough to be sent away to earn their livelihood. For the future they will be put into some industrial school or occupied on fields farmed by the orphanage. In the *Boys' Orphanage at Kaity* during the last year three boys died, and it was touching to see how the other boys tried their best to provide for the bodily and spiritual needs of the little sufferers. Also the *Girls' Orphanage at Kotagiri* lost two of its girls by death. One of them belonged to the Korumbas, a caste held in great abhorrence, as they are believed to be powerful sorcerers. In February 1901 the child had joined the school and one year after she died from dropsy and diarrhœa. Measles and typhoid fever gave a good deal of trouble. Twins, 5 years of age, behaved like two wild filly-foals. They broke into pieces whatever they could take hold of and could not be persuaded to sit down to learn something. Gradually they were tamed.

As to the *Higher Institutions* for our Christians we are glad to learn that for girls coming from the district and reading either in the Girls' School or in the Training School at Mangalore a *Girls' Home* has been provided. The *Christian High School at Udupi* continued also last year to do excellent work. There is a staff of teachers devoted to their work and in Mr. BRASCHE the school possesses a manager, who counts amongst the most learned and experienced educationists out here. The classes of the *Theological Seminary* at Mangalore are filling again, and the Seminary will soon be in a position to send forth Catechists, educated and trained according to the new scheme.—The *Students' Home at Dharwar* is called by Mr. ERNST an ornament of the station. From June to the midst of October plague was raging in the town and when the boys returned after

the holidays in November plague commenced again. Two students got plague, but, thanks be to God, Mr. REUSCH lost none of his flock. The wife of Mr. Reusch's first assistant at the Home died however from plague. One of the boys passed the Matriculation Examination. For the few girls undergoing training at Dharwar a Home has been opened there.—The building of *the Christian High School at Nettur* (Tellicherry) had to be considerably enlarged last year. A dormitory and an examination-hall were added. On the Hindu youths frequenting the school the Word of God makes a deep impression, they get accustomed to look upon it as a standard of their life and conduct. With reference to the Christian youths Mr. BADER makes it his chief aim that their old mind having been broken and moulded, they should learn to be humble, decent and thankful. Some are rather effeminate and self-conceited when they enter the school. One of the students had a narrow escape. He was bitten by a venomous snake and his life was almost despaired of. By the help of God the medicines applied by Mr. Bader restored him to life. *The Theological Seminary and the Training Institution at Nettur* have been allowed to do their work without any disturbance. Four students of the Theological Seminary and four pupils of the Training School passed their examinations and entered upon their respective duties. Their places were filled up by almost an equal number of students coming from the Christian High School. The systematic subjects of Theology are gone through during a course of 4 years. First year: Apologetics and Introduction to the Old Testament; second year: Dogmatics and Introduction to the New Testament; third year: Practical Theology and Symbolics, and fourth year: Ethics and Church History. Along with these subjects during all the 4 years we teach: Exegesis of the Old and New Testaments, Homiletics, Catechetics, Non-Christian Religions, Greek, Sanskrit, English, Malayalam, and Music.

A preparatory class has been added to the Seminary, in which prominence is given to the Bible, Greek, World's History, etc. During the last months of the year a new Missionary, Dr. J. MEYER, made himself very useful in the Theological Seminary.—From the *Catechists' School at Kaity* two students passed their examination in July.

3. We close with a few communications intended to enable the reader to form an idea of the **spiritual life of our congregations**. The subject in itself is unfathomable and has become a very delicate matter. In the face of so many misunderstandings and misrepresentations to which an honest and candid report is exposed, one may ask himself, whether silence on the subject would not be the greater wisdom. However, if a report must be written, this crowning part of the work and of the success of a Mission Society cannot well be omitted. As evangelical Christians we cannot either "*ad majorem Dei gloriam*" give an untrue picture of our congregations by omitting what is unpleasant and by embellishing what is praiseworthy. But identifying ourselves with our congregations we exceedingly rejoice in everything indicating an increase of real Christian life amongst us, and if there are shortcomings, we honestly confess them and draw from them lessons for our improvement. There are readers of our Report in these days for whom it is not written, who try to take an undue advantage of the candour of our publications, who malignantly and in a pharisaic spirit feast upon the shortcomings of our congregations and who seem to dream that because nobody exposes *their* shortcomings they are pure. If they are permitted to read the Bible, we should like to call their attention to Matth. 7, 3 and invite them to ponder on the question: applying the standard of the Report of the Basel Mission to my own spiritual life and to that of my community what would the picture be?—Light and shadow are

mixed everywhere, but light must predominate in a Christian congregation. From a station in Canara we read that a Christian falling sick sought help from a Brahman quack and sorcerer. He had to pay Rs. 7, but was not cured and had done very wrong. He became conscious of it and submitted in a penitent spirit to church-discipline. From the same station we rejoiced to read that a school-mistress died of consumption in such a manner "as only a Christian can die". Even in such an out-of-the-way place, as Malpe is, our Christians are fond of singing and have founded a choir there.—Of a Christian at some other station who had to settle a dispute with a neighbour, Hindus and Mohammedans said: "So noble and unselfish, none of us would have behaved similarly in this affair." Such an example is worth a hundred eloquent sermons on the excellency of Christianity.—Whilst at Dharwar plague was worse than ever before, at Hubli the death-rate was not half of what it was in 1901. The cotton-mills and the workshops of the railway attract many Christians from other stations, but pastoral work at such places is always a heavy task. People easily earn a livelihood, but are exposed to many and great temptations and a good many succumb to these temptations. Some sacrifice their earnings to the moloch of drink, become poor and run into debt, even with an income of R. 40 per month. A night-school for the apprentices in the railway-shops has been started. It is attended by 20 youths, and we are glad to hear that the son of our Evangelist at Honavar gratuitously conducts part of the work there. We sincerely hope that this night-school will be an asylum enabling many a young man to escape temptation.—Shagoti, an out-station of Bettigeri, behaved very well in hard times. When plague appeared, the people there showed faith in God combined with wisdom. They went in a body to Hubli and asked to be inoculated and then they put their trust in the Lord. They

passed through this severe ordeal of faith, and were strengthened in their belief that the eyes of the Lord are turned upon them. Also the congregation-school there is all that can be desired. As indicated above, such a congregation in itself is a power at work for the evangelisation of the people round about. A Hindu woman gave a lamp for the little church and contributed every Sunday towards the church-collection there, and a daughter living at another village imitates her mother in this respect. Last year also some conversions amongst Hindus took place at Shagoti.—On some Christians connected with the Guledgudd station the burden of poverty weighs so heavily that one can scarcely expect a joyful Christian belief amongst them. But it is wonderful that with others times of tribulation are ripening fruits, which nobody would have expected before. At Guledgudd for the first time plague appeared and made great havock indeed; from 20 to 30 died every day. A panic set in and the Hindus left the town and fled in all directions. Our Christians took council together and made up their mind never to separate, but to stay together whether it were to live or to die.

In last year's Report we had very much to complain about the sectarian spirit and the fanatical outbursts of pseudo-religion proceeding from Cannanore and troubling us more or less at almost all stations in Malabar. Everything happened as one knowing the heart of man and the history of the Christian Church could predict from the very beginning, without being a prophet. Some poor misled people are cooling down and sobriety is gaining ground again. The less said about this state of things the better and this much must suffice. The Missionaries at Chombala express themselves greatly pleased with the spiritual condition of the two out-stations, Mahé and Badagara. The Mahé-Christians of our Church, we are told, suffer under the reproach caused by the

apostacy of a few of our Christians (most of them however have come back again and ask for re-admission!). The Christian nurse at the Badagara-Hospital died of tetanus, showing an admirable Christian fortitude up to her last moment. Until death she herself felt her pulse and finally gave order to shut her eyes.—Calicut distinguishes itself by flourishing Christian associations. For young men and young women there are associations in English and Malayalam. "The Sunday School of the Basel Mission congregation" is presided over by Mr. RENZ, 100—110 children (including 15 Hindu children) in groups of 10—15 are taught: the boys by Mr. Renz and his 4 assistants, the girls by 4 young women. The teachers meet once a week with Mr. Renz, the young women with Mr. JAUS, to make the necessary preparations for Sunday's classes. There is a repetition every month, and now and then excursions are made to charming spots in the neighbourhood of Calicut. Of course the point of culmination is the Christmas-treat every year.

Our Mission station at Kaity came into contact with the 860 Boer-prisoners and their guardians. It was a novel sight to our people in many respects. The high morality and sincere piety of the Boers made a lasting impression upon our people at Kaity. In this respect the army of the Boers may serve as a pattern to every Christian army all over the world. On the same rock and under the same tree where the Badagas used to sacrifice a buffalo every year, the Boers met and sent up their prayers to God Almighty. Children and women had nothing to fear from these warriors. Most of them met every day for an hour of prayer, and their hymns could be heard every evening to a great distance. They also used to sing hymns together with the training students and to address them. The 7 graves of Boers in our cemetery at Kaity will be for many days to come a token that a little episode of the world's history has taken place at this hill-station of the Basel Mission.

In spite of all this distraction by Boers and other soldiers our Christians at Kaity did not lose sight of their duty as Christians. The Young Men's Association continued to preach the Gospel on Sunday evenings in the Badaga villages surrounding Kaity. Also the students of the Training School went out on Sundays and conducted a Sunday School for Badaga children in the shadow of some tree or on the veranda of a Badaga house.

We have tried to be as brief as possible and may we have no cause to complain: "*Brevis esse laboro, obscurus fio*". Whilst asking our friends to excuse all shortcomings in this review of our work, we still more request them to ask with us God's forgiveness for all that we, the workmen, and our congregations have done amiss and for all that we have not done but ought to have done. May He pour down His spirit upon all His "unprofitable servants" (Luke 17, 10) abundantly. We thank Him for His manifold blessings and look up to Him for further guidance. May the grace which has accompanied our fathers in their portion of work sustain us and our successors until the work, assigned by our heavenly King and Master to the Basel Mission in India, shall be finally accomplished!



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	Edition.	Size.	Pages.	Copies.
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Mrs. A. F. Prinkle	1	0	0
I. M.	1	0	0
W. Minchin Esq.	1	0	0
Mrs. Armstrong	1	0	0
W. White Esq.	1	0	0
J. Songmore Esq.	1	0	0
Lieut. Brareton	1	0	0
J. S. Sebastian Esq.	1	0	0
Mrs. Harlick	0	12	0
Mrs. Osborn	0	8	0
A. R. Richter Esq.	0	8	0
G. D. Johnston Esq.	0	8	0

COONOOR.

N. A. Groves Esq.	50	0	0
Th. Stanes Esq.	25	0	0
Miss Gell	12	0	0
Th. Brown Esq.	5	0	0
T. Eagan Esq.	5	0	0
Mrs. Hayne	5	0	0
Mrs. Gnana Gauri	5	2	2
Col. Byng	3	0	0
Mrs. Bake	3	0	0
H. Stanes Esq.	2	0	0
H. Dashe Esq.	2	0	0
J. Dashe Esq.	2	0	0
Mrs. Grey	2	0	0
Mrs. Ferguson	1	0	0
Baroness von Engelhardt	1	0	0
Mr. Beaver	1	0	0
Mr. Stephenson	1	0	0

Rs. As. P.

Towards the Cooly Mission.

Hillgrove Estate	120	0	0
Pilloor Estate	120	0	0
H. Herklots Esq.	60	0	0
A. N. Groves Esq.	36	0	0
Th. Stanes Esq.	55	0	0
Mrs. Ferguson	2	0	0

Towards Kaiti Church-building.

J. Luxmore Esq.	35	0	0
A. Hurst Esq.	20	0	0
Rev. G. Tomsson	15	0	0
Mr. A. Ponnuswamy	12	0	0
A friend	11	0	0
Mr. Joseph Chinna	6	0	0
Edward Chewana	6	0	0
Jesaya Kanaka	5	0	0
Mose Kari	5	0	0
Simeon	5	0	0
Mark Mada	4	0	0
Joseph Hiria	2	0	0
Bhajana	2	0	0
Mrs. Krupe	2	0	0
School-boys	1	11	0
A friend	1	0	0
A poor woman	0	6	0

KOTAGIRI.

T. Groves Esq.	100	0	0
Miss M. B. L. Cockburn	30	0	0
Mrs. D. Cockburn	30	0	0
D. J. D. Cockburn Esq.	10	0	0
T. M. Cockburn Esq.	5	0	0
B. Griffith Esq.	8	0	0
Rev. Meston	5	0	0
Mrs. Windle	3	0	0
Mrs. H. D. Goldsmith	3	0	0
Ein frohes Herz	5	0	0
Mrs. H. C. Schmidt	2	0	0
Miss E. O. Master	2	0	0
Mrs. J. Mohn	2	0	0
Rev. V. E. Moeller	2	0	0
F. Clarke Esq.	2	0	0
Misses Norfer	2	0	0
A friend	4	0	0
A friend	1	0	0
Miss Holloway	1	0	0
G. W. Hardie Esq.	1	0	0
Mrs. A. H. Short	1	0	0
C. M. J.	1	0	0
Miss Haddock	1	0	0

	Rs.	As.	P.		Rs.	As.	P.
Mr. A. S. Moore	1	0	0	Proceeds of the Ladies' Work-			
Miss E. Bittner	1	0	0	meeting	100	0	0
Misses Scott	1	0	0	T. F. Wilson Esq. for			
T. Sherman Esq.	1	0	0	Catechist's work	30	0	0
Mr. C. R. D'Silva	1	0	0	Miss Ewart for Bible-women's			
Mr. C. R. Ellis	1	0	0	work	60	0	0
Mrs. Griffin	0	8	0				

**Donations from Members of the Congregation
and other Native Friends.**

MANGALORE.				BASRUR.			
	Rs.	As.	P.		Rs.	As.	P.
Messrs. L. Joshua & Sons	60	0	0	Mr. Matthæus Jesupriya	5	0	0
" Arnone & Aiman	10	0	0	Mrs. W. Micha	2	0	0
" Pearl & Sons	9	0	0	Mr. Benjamin Salins	1	6	0
Mr. H. Aiman	6	0	0				
" Th. Ramappa	5	0	0	KASARAGOD.			
" N. Andrews	5	0	0	Mission-box of late Ananda			
" N. Pearl	5	0	0	Roberts	3	0	0
" L. Fernandez	3	0	0	Mr. G. Roberts towards			
" A. Aarons	2	0	0	Orphanages	6	0	0
Mrs. I. Lazarus	2	0	0	N. N. towards Church-fund	15	0	0
N. N.	1	0	0	N. N. " "	3	0	0
Nigger box	12	2	6	N. N. " "	2	0	0
Women's Work-meeting	10	0	0	N. N. " Poor-fund	3	0	0
				Mr. S. Bangera	1	2	0
<i>Towards Orphanages.</i>							
Mr. Th. Roberts	12	0	0	PUTTUR.			
" S. Roberts	3	0	0	Mr. Mose Palanna towards			
				Church-fund	4	0	0
<i>Towards Local Mission Fund.</i>							
Mr. Th. Roberts	6	0	0	DHARWAR.			
" Silas Gold	3	0	0	Mr. Dharma Rao	8	0	0
				" Israel Dalabhanjana	1	13	8
MULKI.							
From Uchila	1	9	8	HUBLI.			
Offering box of orphan girls	3	12	8	Mr. Solomon Parupatyagar	17	6	6
" " weavers	0	14	7	" Timothy Dhawle	5	0	0
Sam. Suchitta	0	8	0				
				BETTIGERI.			
UDIPL.				N. N.	2	0	0
Members of the Congregation	3	0	0	Mr. Dinkar Parupatyagar	2	0	0
				Mrs. Ratnavva Harigal	1	0	0
KARKAL.				Mr. Siddha Bhasme	1	0	0
Members of the Congregation	1	0	6	" Sanga Kodekall	1	0	0

	Rs.	As.	P.
Mr. Shanta Nirmanika	0	8	0
" Christian Kotawadi	0	8	0
Mrs. Elisabeth Katarki	0	8	0
I. D. thanks-offering	0	4	0

GULEDGUDD.

N. N.	6	0	0
N. N.	3	0	0

HONAVAR.

N. N., Karwar	0	8	0
Mr. Joel Shiri	0	4	0

CANNANORE.

Mission box of the weavers	13	6	3
Mrs. Belmont	5	0	0
A friend	1	0	0
Mr. Jonas Titus for Orphanages	10	0	0
" " Church-fund	5	0	0

TELLICHERRY.

Mission-box of the weavers	20	8	4
Students of High School and Seminary	7	12	6
Mr. Satyanathan	1	0	0
" Arthur	1	0	0
A child for eggs	0	11	4
A friend	0	4	0
Towards the debt of Mission	8	11	0

CHOMBALA.

From the Congregation	50	8	0
Offerings at Prayer-meeting of the Women	3	6	0

CODACAL.

Vow of Lydia Arekal	6	0	0
A Christian	0	8	0

PALGHAT.

P. I. Itteyerah Esq.	15	0	0
Mrs. J. Lazarus	1	0	0
Mr. S. R. Venkoba Rao	1	0	0
Offering-box of the Sunday School "for the Lord Jesus"	2	4	0

KAITY.

Hulikal Weekly Prayer-meeting	9	0	3
Mr. Abraham Madia	3	0	0

Rs. As. P.

Mr. S. Benjamin	3	0	0
" Mose Kari	1	4	0
" Lemuel Soans	1	0	0
" K. Murugesan	1	0	0
" S. Krishnaswamy	1	0	0
" H. Shantappan	1	0	0
" S. Jebagnanam	1	0	0
" David, writer	1	0	0
" Samuel Sele	1	0	0
" H. George	1	0	0
" J. R. Ratnam	1	0	0
" T. Aaron	1	0	0
" Jesaya Daniel	0	10	0
" C. D. Emmanuel	0	10	0
" R. P. Barnabas	0	8	0
" C. Ananda	0	8	0
" E. B. Moses	0	8	0
" Samuel Dewar	0	8	0
" Paul Jesudasan	0	8	0
" Jakob Kanaka	0	8	0
" Jakob Nerkambe	0	8	0
" I. K. David	0	8	0
" J. Joseph	0	8	0
" H. N. Isaac	0	8	0
" K. Manuel	0	8	0
" V. John	0	8	0
" P. Jesudasan G. T.	0	8	0
" Gnanamuttu	0	8	0
" Jesudasan	0	8	0
" B. A. Maduranayakam	0	8	0
" Gnanasigamani	0	6	0
" K. Nathanael	0	6	0
" I. Methusalah	0	6	0
" Ramaswamy Iyar	0	4	0

KOTAGIRI.

Rev. J. Kanaka	4	0	0
Mr. H. Kodoth	3	0	0
" V. Gnanapragasam	2	8	0
" Chr. Ajja	2	0	0
" Isaac Bella	2	0	0
" Joseph Belli	2	0	0
A thanks-offering	1	0	0
Mrs. H. Kodoth	1	0	0
A thanks-offering	1	0	0
Mr. Simon Bala	1	0	0
" M. S. Gnanapragasam	1	0	0
" Benj. Samuel	1	0	0
" G. Kanaka	1	0	0
Young Men's Chr. Association	3	0	0

Pie Collection.

	Rs.	As.	P.		Rs.	As.	P.
Mangalore	28	14	4	Hubli	9	7	6
Mulki	5	11	1	Cannanore	12	0	0
Udipi	15	8	4	Tellicherry	10	7	3
Karkal	3	15	4	Calicut	10	6	6
Basrur	15	8	10	Vaniyankulam	1	12	7
Kasaragod	9	1	9	Kaity	24	1	8
Mercara	14	13	8	Kotagiri	18	1	9

Subscriptions and Donations towards the Poorhouse and
Leper Asylum at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
Missionaries	77	0	0	Mr. V. Verghese	6	0	0
Mr. Th. Roberts	12	0	0	" Th. Ramappa	5	0	0
Messrs. Pearl & Sons	9	0	0	Mrs. I. Lazarus	2	0	0
" L. Joshua & Sons	6	0	0				

Subscriptions and Donations for the Mission Hospital at Calicut.

	Rs.	As.	P.		Rs.	As.	P.
Mrs. A. W. Macrae	41	0	0	T. Mackay Esq.	27	0	0
Mrs. Macmichael	24	0	0	W. Bernhardt Esq.	1	0	0
Gilkison Esq.	100	0	0	Chr. Renz Esq.	1	0	0
A. F. Pinhey Esq.	5	0	0	Sydenham Clarke Esq.	4	0	0
Evans Esq.	3	0	0	Rev. R. Schilling	10	0	0
Thevenard Esq.	8	0	0	Captain Sevan	4	0	0
G. F.	16	0	0	E. E.	8	0	0
Davies Esq.	7	0	0	Rev. Whiteley	12	0	0
Lockie Esq.	4	0	0	Christie Esq.	9	0	0
Rev. G. Renschler	15	0	0	A. Brown Esq.	10	0	0
H. Kühner Esq.	20	0	0	Kara Jutka drivers	1	0	0
F. Jackson Esq.	4	0	0	Macfarlane Esq.	10	0	0
Avalgar Rajagopalachariar	2	0	0	B. G. M. High School	6	0	0
Rao Bahadur Verghese	9	0	0	Brodie Esq.	3	0	0
F. Schlunk Esq.	50	0	0	A grateful patient	2	0	0
Mrs. Sherman	3	0	0	A friend	0	4	0
R. Bruce Esq.	24	0	0	Mrs. White	1	0	0

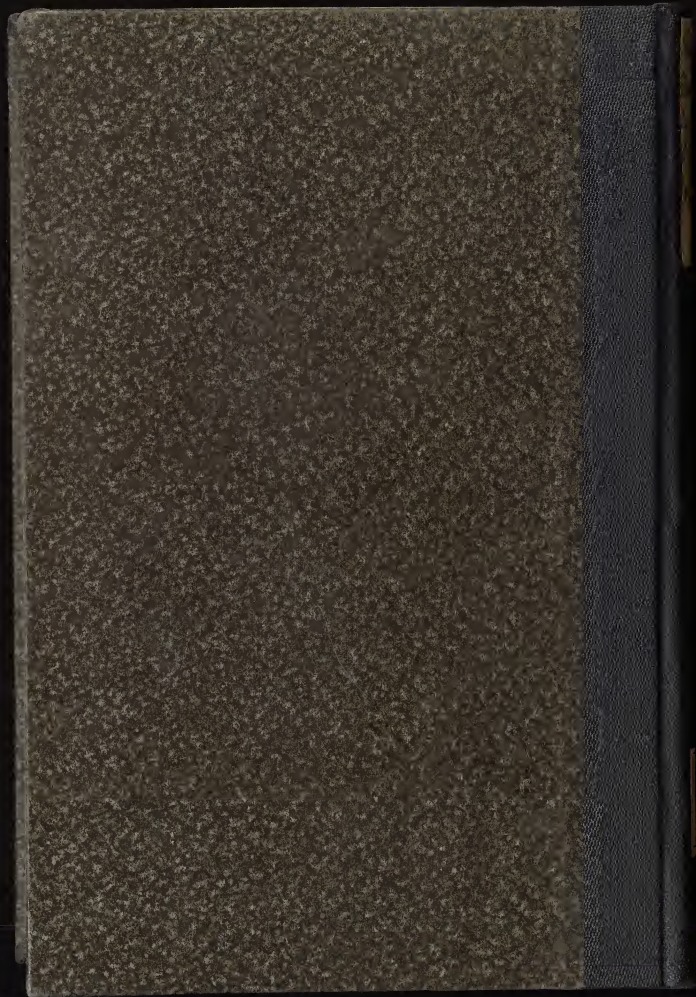
E. & O. E.

Mangalore, 31st December 1902.

H. Altenmüller,
Treasurer.

BA

1.50



THE
SIXTY-THIRD REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1902

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1903

